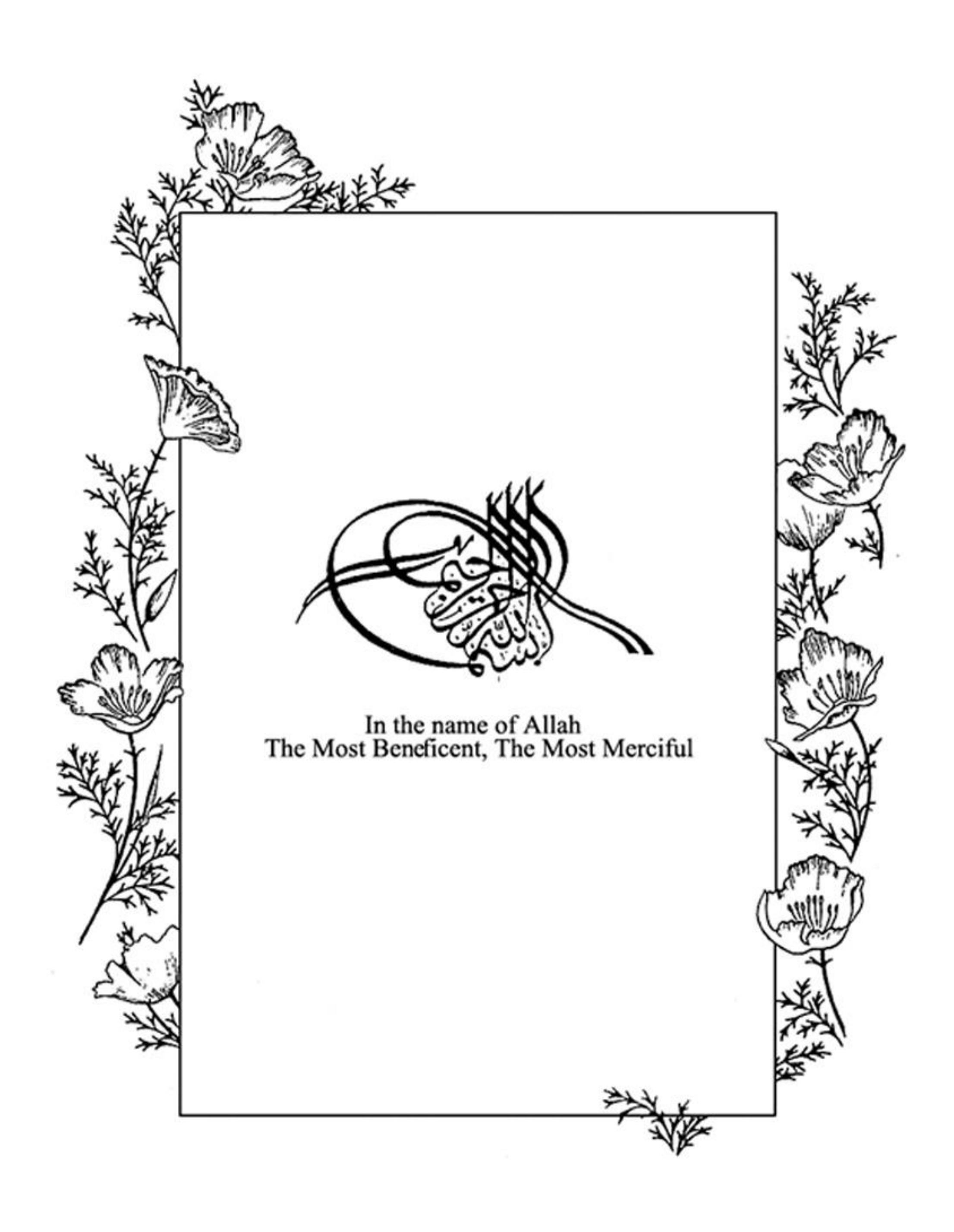

In the name of Allah
The Most Beneficent, The Most Merciful



LESSON 1

In this lesson we learn :
a) the Declension of Nouns, and
b) the Moods of Verbs.

(A) Declension of Nouns

We have already seen in Parts One and Two that most Arabic nouns are declinable, i.e., they indicate their function in the sentence by their endings. These endings are three. They are :

1) the *dammah* to indicate the nominative case(الرَّفْعُ). A noun with this ending is called مَرْفُوعٌ.

2) the *fathah* to indicate the accusative case (النَّصْبُ). A noun with this ending is called مَنْصُوبٌ.

3) the *kasrah* to indicate the genetive case (الجَرُّ). A noun with this ending is called مَجْرُورٌ.

Here is an example :

دَخَلَ المدرِّسُ 'The teacer entered'. Here *al-mudarris-u* is مرفوعٌ because it is the *fâ'il* (الفاعلُ).

سألتُ المدرسَ 'I asked the teacher'. Here *al-mudarris-a* is منصوبٌ because it is the object (المفعولُ به).

هذه سيَّارةُ المدرسِ 'This is the teacher's car'. Here *al-mudarris-i* is مجرورٌ because it is *mudâf ilaihi* (مُضافٌ إليه).

Now these endings (*dammah*, *fathah* and *kasrah*) are called the Primary Endings (عَلاماتُ الإعْرابِ الأَصْلِيَّةُ). There are other endings also which are called the Secondary Endings (عَلاماتُ الإعْرابِ الفَرْعِيَّةُ). The following groups of nouns have these endings :

a) The Sound Feminine Plural (جمعُ المؤنَّثِ السَّالِمُ) : Only the *nasb*-ending is different in this group. It takes *kasrah* instead of *fathah*, e.g.,

سَأَلَت المديرةُ المدرِّسـاتِ 'The headmistress asked the female teachers'. Here *al-mudarrisât-i* takes *kasrah* instead of *fathah* because it is sound feminine plural. Note that in this group the *nasb*-ending is the same as the *jarr*-ending, e.g.,

رأيتُ السـيَّاراتِ 'I saw the cars'. Here *al-sayyârât-i 1* is **منصوب** because it is the object.

خرجَ الناسُ منَ السيَّاراتِ 'The people came out of the cars'. Here *al-sayyârât-i* is **مجرورٌ** because it is preceded by a preposition.

b) The Diptote (المَمْـنوعُ مِنَ الصَّرْف) : In this group the *jarr*-ending is *fathah* instead of *kasrah*, e.g.,

هذا كتابُ زَينـبَ 'This is Zainab's book'. Here *Zainab-a* has *fathah* instead of *kasrah* because it is a diptote. Note that in this group the *jarr*-ending is the same as *nasb*-ending, e.g.,

سألتُ زينبَ 'I asked Zainab'. Here *Zainab-a* is **منصوبٌ** because it is **مفعولٌ به**.

ذهبـتُ إلى زينـبَ 'I went to Zainab'. Here *Zainab-a* is **مجرورٌ** because it is preceded by a preposition.

c) The Five Nouns (الأسماءُ الخمسةُ) : These are 2 أبٌ، أخٌ، حَمٌ، فَمٌ، ذو. These nouns take the secondary endings only when they are **مُضافٌ**, and the **مُضافٌ إليه** is not the pronoun of the first person singular. In this group the *raf'*-ending is *wâw*, the *nasb*-ending is *alif* and the *jarr*-ending is *yâ'*, e.g.,

ماذا قالَ أ بُـو بـلال؟ 'What did Bilal's father say?' Note it is أبو (**abû**) with a *wâw*, not : أبُ (**abu**).

أعرفُ أبَـا بـلال 'I know Bilal's father'. Note it is أبا (**abâ**) with an *alif*, not : أبَ (**aba**).

1- This word should be pronounced *as-sayyârât-i*. For the sake of uniformity I write the definite article **al-** regardless of whether the next letter is lunar or solar.

2 الحم means the male relative of the husband such as his brother and his father.

ذهبتُ إلى أبي بلال 'I went to Bilal's father'. Note it is أبي (**abî**) with a *yâ'*, not : أب (**abi**).

The مضاف إليه can be a pronoun, e.g.,

أين ذَهَبَ أخُوك؟ 'Where did your brother go?' (akh**û**-ka)

ما رأيتُ أخاك 'I did not see your brother'. (akh**â**-ka)

ما اسْمُ أخيك؟ 'What is your brother's name?' (akh**î**-ka)

If the مُضافٌ إليه is the pronoun of the first person singular, the noun remains unchanged, e.g.,

يدرسُ أخي بالجامعة 'My brother is studying at the university'.

أتعرفُ أخي؟ 'Do you know my brother?'

خُذ العُنوانَ من أخي 'Take the address from my brother'.

The word فَمٌ (mouth) can be used in two ways : with the *mîm*, and without it. When used with the *mîm* it is declined with the primary endings, e.g.,

فَمُك نَظيفٌ 'Your mouth is clean'.

افْتحْ فَمَك 'Open your mouth'.

ماذا في فَمِك؟ 'What is in your mouth?'

If the *mîm* is dropped, it is declined like the Five Nouns (الأسماءُ الخَمْسةُ), e.g.,

فُوكَ صَغيرٌ 'Your mouth is small'. (f**û**-ka)

افْتحْ فَـاكَ 'Open your mouth'. (f**â**-ka)

ماذا في فيـكَ؟ 'What is in your mouth?' (f**î**-ka)

The Five Nouns are declined with the special secondary endings only if they are مُضـافٌ as we have seen. Otherwise they are declined with the primary endings, e.g.,

هو أخٌ 'He is a brother'. أينَ الأخُ؟ 'Where is the brother?'

رأيتُ أخاً 'I saw a brother'. سألتُ الأخَ 'I asked the brother'.

هــذا بيــتُ أخٍ 'This is the house of a brother'. هذه سيارةُ الأخِ 'This the brother's car'.

d) The Sound Masculine Prural (جمعُ المذكَّرِ السالِمِ) : This group has **-û (na)** as the *raf* '-ending, and **-î (na)** as the *nasb/jarr*-ending, e.g.,

دخل المدرسونَ الفصــــلَ 'The teachers entered the classes'. Here *al-mudarris-ûna* is مرفوعٌ.

مــا ســألتُ المدرســينَ 'I did not ask the teachers'. Here *al-mudarris-îna* is منصوبٌ.

أيــن غرفــةُ المدرســينَ؟ 'Where is the teachers' room?' Here *al-mudarris-îna* is مجرورٌ.

Note that the *nasb*-ending is the same as the *jarr*-ending in this group.

The ن of **-û (na)** and **-î (na)** is omitted if the noun happens to be مضافٌ, e.g.,

أين مُدرِّسو القرآنِ؟ 'Where are the Qur'an teachers?' (literally, teachers of the Qur'an).

أرأيتَ مُدرِّسي القرآنِ؟ 'Did you see the Qur'an teachers?'

You will learn more about the omission of the *nûn* in Lesson 9.

e) The Dual (المُثَــنَّى) : The dual takes **-â (ni)** as the *raf* '-ending, and **-ai (ni)** as the *nasb/jarr*-ending, e.g.,

أجاءَ المدرِّسَان الجديدانِ؟ 'Have the two new teachers come?' (al-mudarris-**âni**).

أرأيتَ المدرِّسَين الجديديْــــنِ؟ 'Did you see the two new teachers?' (al-mudarris-**aini**).

أسألُ عَــنِ المدرسَــيْنِ الجديديْــنِ 'I as asking about the two new teachers'. (al-mudarris-**aini**).

The ن of **-â (ni)** and **-ai (ni)** is omitted if the noun happens to be مُضافٌ , e.g.,

أين تدرسُ أُختا بلالٍ؟ 'Where are Bilal's two sisters studying?' (ukht-â).

أتعرفِينَ أختَيْ بلال؟ ‘Do you know Bilal's two sisters?’ (ukht-**ai**).

أكتبت إلى أختَيْ بلال؟ ‘**D**id you write to Bilal's two sisters?’ (ukht-**ai**)

You will learn more about the omission of the *nûn* in Lesson 9.

Latent Endings (الإعرابُ التقديريُّ)

There are three groups of nouns in which the endings do not appear for phonetic reasons. These are :

a) The *Maqsûr* (المقصُور) : It is a noun ending in long **â** like العَصا، الفَتَى، المُسْتَشْفَى.

All the three endings are latent in the *maqsûr*, e.g.,

قَتَلَ الفتَى الأفْعَى بالعَصَا ‘The young man killed the viper with the stick.’

Here الفَتَى (**al-fatâ**) is the فاعلٌ, but it has no **u**-ending; الأفْعَى (**al-af'â**) is مفعولٌ به, but has no **a**-ending, and العَصَا (**al-'asâ**) is preceded by a preposition, and so it is مجرورٌ, but has no **i**-ending. Compare this sentence to the following sentence with the same meaning : قَتَلَ الولدُ الحَيَّةَ بالعُودِ (qatala l-walad-**u** l-hayyat-**a** bi l-'ûd-**i**). In these nouns all the endings appear.

b) The *Mudâf* of the Pronoun of the First Person Singular (المضافُ إلى ياء المتكلِّم) like زميلي . In this group also all the three endings are latent, e.g.,

دَعا جَدِّي أستاذي مع زُمَلائي ‘My grandfather invited my teacher with my classmates’. Here جَدِّي (*jadd-î*) is فاعلٌ, أستاذي (*ustâdh-î*) is مفعولٌ به and زُملائي (*zumalâ'-î*) is مضافٌ إليه. But none of the three has the ending.

Compare this to :

دَعا جَدُّكَ أستاذَكَ معَ زُملائِكَ ‘Your grandfather invited your teacher with your classmates’. Here *jadd-u-ka* has the **u**-ending, *ustâdh-a-ka* has the **a**-ending and *zumalâ'-i-ka* has the **i**-ending.

c) The *Manqûs* (المَنقُوص) : It is a noun ending in an original *yâ'*, e.g., القاضِي 'the judge', المُحامِي 'the advocate', الجانِي 'the culprit'. In this group the **u**- and the **i**-endings are latent, but the **a**-ending appears, e.g.,

سَأَلَ القاضِيْ المُحامِيَ عن الجــانِيْ 'The judge asked the lawyer about the culprit'.

Here القــــاضِي (***al-qâdiy***) which is مرفوعٌ and الجانِي (***al-jâniy***) which is مجرورٌ have no ending, but المُحامِيَ (***al-muhâmiy-a***) which is منصوبٌ has **a**-ending.

If the *manqûs* takes the *tanwîn* it loses the terminal *yâ'*, e.g., قَاضٍ which was originally قاضِيٌ . After the loss of the **u**-ending and the *yâ'* it became **qâdi-n** (qâdiy-**u**-n → qâdi-n).

The *yâ'*, however, returns in the accusative case, e.g.,

هذا قاضٍ 'This is a judge'.

سألتُ قاضياً 'I asked a judge'.

هذا بيتُ قاضٍ 'This is the house of a judge'.

Note that the *yâ'* of the *manqûs* is retained only in the following three cases :

1) If it has the definite artical **al-**, e.g., القاضِي، الوادِي، المُحامِي ,

2) If it is مُضــــافٌ, e.g., قاضِيْ مكّةَ '*qâdi* of Makkah', مُحامِي الدّفاعِ 'defence lawyer', وادِي العَقيق 'the Valley of Aqîq' (in Madinah Munawwarah).

3) If it is منصوبٌ, e.g., عَبَرْتُ وادياً 'I crossed a valley', سألتُ قاضياً 'I asked a judge', أريد ثانياً 'I want a second'.

The Indeclible Nouns

(الــمَــبْــنِيُّ من الأسمــاء)

We have seen that most Arabic nouns are declinable. Some are indeclinable, i.e., they do not indicate their functions by changing their endings.The following groups are indeclinable (*mabnî*).

1) The ponouns (الضّمائر) like : هوَ، أنتَ، أنا. Likewise **tu** and **hu** in رأيـتُـهُ (I saw him) are pronouns. Also **ka** in كتابُكَ (your book) and **hâ** in بيتُـها (her house) are pronouns.
You might have noticed that there are two sets of pronouns. One set is used as *raf '* pronouns, and another set as *nasb* and *jarr* pronouns, e.g.,

نَحْنُ طُلابٌ '**We** are students'.

أرأيـتَـنا؟ 'Did you see **us**?'

هذا بيتُـنا 'This is **our** house'.

But the changes that the pronouns undergo have no pattern. So each form of the pronoun is regarded as a separate entity. That is why the pronouns are classed as indeclinable though they undergo changes to indicate their functions in the sentence.

2) Demontrative pronouns (أسماء الإشارة) like : هذا، هذه، ذلكَ، هؤُلاءِ، أولائكَ, but هذان and هاتان are declinable (مُعْرَبٌ).

3) Relative pronouns (الأسماءُ المَوصُولة) like : الّذي، الّتي، الّذينَ، اللاتي , but اللّذان and اللّتان are declinable.

4) Some interragative words like : مَنْ، أيْنَ، ما، مَتَى، كيفَ.

5) Some adverbs (الظُّرُوفُ) like : إذا، حَيْثُ، أمْسِ، الآنَ.

6) The verb-nouns (أسماءُ الفعْلِ) : A verb-noun is a noun with the meaning of a verb, like : أُفٍّ meaning *I am annoyed,* آهِ meaning *I feel pain,* آمينْ meaning *accept.*

7) Compound numbers : These are أحَدَ عَشَرَ up to تسعَـةَ عَشَرَ along with their feminine forms. Only the first part of اثْـنَـا عَشَرَ and اثْـنَـتَـا عَشْرَةَ is declinable (as explained in Key to Part Two).

With regard to a *mu'rab* noun we say 'it is *marfû', mansûb* or *majrûr*', but with regard to a *mabnî* noun, we say 'it is في مَحَلّ رَفْعٍ/ في مَحَلّ نَصْبٍ/ في مَحَلّ جَرٍّ i.e, it is in the place of *raf', nasb* or *jarr*, because a *mabnî* noun cannot be

marfû', *mansûb* or *majrûr*, but it occupies a place that belongs to a *marfû'*, *mansûb* or *majrûr* noun; and if the *mabnî* noun were to replaced by a *mu'rab* one it will be *marfû'*, *mansûb* or *majrûr*, e.g., in رأيتُ بلالاً the noun بلالاً is *mansûb* because it is مفعولٌ به, but in رأيتُ هذا the noun هذا is 'in the place of *nasb*' because it occupies the same place as the *mansûb* بلالاً.

✍Exercises

(1) Sort out the *mu'rab* (declinable) from the *mabnî* (indeclinable).
(2) What are the primary endings of the noun?
(3) What are the secondary endings in the following groups?
  a) The Five Nouns,
  b) The Sound Masculine Plural, and
  c) The Dual.
(4) What is the *jarr*-ending in the Diptote?
(5) What is the *nasb*-ending in the Sound Feminine Plural?
(6) Use a *maqsûr* noun in three sentences making it *marfû'* in the first, *mansûb* in the second and *majrûr* in the third.
(7) Use a *manqûs* noun with the *yâ'* in three sentences making it *marfû'* in the first, *mansûb* in the second and *majrûr* in the third.
(8) Use a *manqûs* noun without the *yâ'* in three sentences making it *marfû'* in the first, *mansûb* in the second and *majrûr* in the third.
(9) Use a *mudâf* of the pronoun of the first person singular (المضاف إلى ياء المتكلّم) in three sentences making it *marfû'* in the first, *mansûb* in the second and *majrûr* in the third.
(10) Mention the *i'râb*1 of the underlined words.

When is a noun *marfû'* (in the nominative case)?

A noun is *marfû'* when it is :
1,2) *mubtada'* or *khabar*, e.g., اللهُ أكبرُ 'Allah is the greatest.'

1 Mentioning the *i'râb* of a noun is to mention its case, the case-ending and the reason for its being in that case, e.g., سألتُ المسلماتِ. We say : المسلماتِ is *mansûb* because it is مفعول به, and its ending is *kasrah* because it is sound feminine plural.

3) *ism* of *kâna*, e.g., كانَ البابُ مفتوحاً 'The door was open.'

4) *khabar* of *inna*, e.g., إنَّ اللهَ غفورٌ 'Surely, Allah is forgiving.'

5) *fâ'il*, e.g., خَلَقَنَا اللهُ 'Allah created us.'

6) *nâ'ib al-fâ'il* 1, e.g., خُلِقَ الإنسانُ من طِينٍ 'Man has been created from dust.'

When is a noun *mansûb* (in the accusative case)?

A noun is *mansûb* when it is :

1) *ism* of *inna*, e.g., إنَّ اللهَ غفورٌ 'Surely, Allah is forgiving.'

2) *khabar* of *kâna*, e.g., كانَ الطّعامُ لذيذاً 'The food was delicious.'

3) *maf'ûl bihi*, e.g., فهمتُ الدّرْسَ 'I have understood the lesson.'

4) *maf'ûl fîhi* 2, e.g., سافرَ أبي ليلاً 'My father travelled by night', جلسَ المدرسُ عندَ المدير 'The teacher sat at the headmaster's'.

5) *maf'ûl lahu* 3 , e.g., ما خرجتُ من البيت خَوفاً من الحرِّ 'I did not leave the house for fear of heat'.

6) *maf'ûl ma'ahu* 4 , e.g., سرتُ والجبلَ. 'I walked along the mountain', ذهبتُ وخالداً إلى السوق 'I went to the market along with Khalid'.

7) *maf'ûl mutlaq* 5 , e.g., اُذْكُرُوا اللهَ ذكْراً كَثيراً 'Remember Allah much.'

8) *hâl* 6, e.g., جدّي يصلّي قاعداً 'My grandfather prays sitting'.

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1 *Nâ'ib al-fâ'il* is the subject of a verb in the passive voice. See Lesson 3.

2 *al-maf'ûl fîhi* (المفعول فيه) is adverb of time or place. See Lesson 12.

3 *al-maf'ûl lahu* (المفعول لَهُ) is a noun that gives the reason for doing a thing.

4 *al-maf'ûl ma'ahu* (المفعول مَعَهُ) is a noun coming after the *wâw* which means *'along with'*.

5 *al-maf'ûl al-mutlaq* (المفعولُ المُطْلَق) is the مَصدر of the verb occuring in the sentence. See Lesson 28.

6 *al-hâl* (الحال) is adverb of manner. See Lesson 31.

9) *tamyîz* 1 , e.g., أنا أحسن منك خطّاً 'I am better than you in handwriting'.

10) *mustathnâ* 2, e.g., حضرَ الطلابُ كلُّهم إلاّ حامداً 'All the students attended except Hamid'.

11) *munâdâ* 3 , e.g., يا عبدَ الله 'O Abdullah!'

When is a noun *majrûr*? (in the genetive case)

A noun is *majrûr* when it is :

1) *mudâf ilaihi*, e.g., القرآنُ كتابُ الله 'The Qur'an is the book of Allah.'

2) preceded by a preposition, e.g., الطلابُ في الفصْلِ 'The students are in the class.'

Nouns of Dependent Declension (التّوابِعُ)

There are four grammatical elements which have no independent declension of their own; they are depedent on other nouns for their declension. These are :

a) the *na't* (النّعْت), i.e. adjective. It follows its *man'ût* (المنْعوت) in its declension. The *man' ût* is the noun which the adjective qualifies, e.g.,

أحضرَ الطالبُ الجديدُ؟ 'Did the new student attend?'

يطلبُ المديرُ الطالبَ الجديدَ 'The headmaster wants the new student'.

هذا دفتــرُ الطالبِ الجديدِ 'This is the notebook of the new student'.

In these sentences the *na't* الجَديد follows the *man'ût* الطالب in the *i'râb*.

b) the *taukîd* (التّوكيــد), i.e., a noun denoting emphasis like كُلُّهم *all of them*, نَفْسُهُ *himself*, e.g.,

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1 *al-tamyîz* is a noun that specifies the meaning of a vague word. One may be better than the other in various fields; and *'in handwriting'* specifies this. See Lesson 30.

2 *al-mustathnâ* (المُسْتَثْنَى) is the noun that comes after إلاّ meaning *'except'*. See Lesson 32.

3 You have learnt this in Book Two.

حضر الطــــلابُ كلُّهـــم ‘All the students attended’. قال لي هذا المديرُ نفسُهُ ‘The headmaster himself told me this’.

سألتُ الطــلابَ كلَّهـــم ‘I asked all the students’. سألتُ المديرَ نفسَهُ ‘I asked the headmaster himself’.

سلَّمتُ على الطلاب كلِّهـــم ‘I greeted all the students’. سلَّمتُ على المدير نفسه ‘I greeted the headmaster himself’ [1].

Here the *taukîd* (كُـــلّ، نفْـس) follows the *mu'akkad* (الطلاب، المدير). The *mu'akkad* (المُؤَكَّدُ) is the noun which is emphasized.

c) *ma' tûf* (المعْطُوف), i.e., a noun joined to another by a conjunction like و *and*, e.g.,

خرج حامدٌ وصديقُه ‘Hamid and his friend went out’.

طلبَ المديرُ حامداً وصديقَه ‘The headmaster wanted Hamid and his friend’.

أين كُتُبُ حامد وصديقه؟ ‘Where are the books of Hamid and his friend?’

d) *badal* (البَدَلُ) 2, i.e., a noun in apposition to another, e.g.,

أنجح أخوك هاشـــمٌ؟ ‘Has your brother Hashim passed?’ أنجحَ هذا الطالبُ؟ ‘Has this student passed?’

أعرفُ أخاك هاشـــماً ‘I know your brother Hashim’. أعرفُ هذا الطالبَ ‘I know this student’.

أين غرفةُ أخيك هاشـــمٍ؟ ‘Where is your brother Hashim's room?’ أين غرفةُ هذا الطالبِ؟ ‘Where is the room of this student?’

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1 See Key to Book Two, Lesson 18 : 3. There *taukîd* is written as *ta'kîd.* Both the terms are in use.

2- See L 21.

(B) MOODS OF VERBS

You have already learnt in Book Two (Lesson 10) that Arabic verbs have three forms : the *mâḏî*, the *muḏâri'* and the *amr*. The *mâḏî* and the *amr* do not undergo any change. So they are *mabnî*. The *muḏâri'* undergoes changes to indicate its function in the sentence. So its *mu'rab*. Just as the noun has three cases, the *muḏâri'* also has three cases which in English grammar are called moods. These are *marfû'*, *mansûb* and *majzûm*. You have learnt this also in Book Two (Lessons 18 & 21) [1].

The *muḏâri'* is *mabnî* when it is *isnâd*ed to the pronoun of second & third persons feminine plural, e.g.,

الأَخواتُ يَكْتُبْنَ 'The sisters are writing'.

ماذا تَكْتُبْنَ يا أخَواتُ؟ 'What are writing, sisters?'

These two forms remain unchanged.

The Four Forms have **u**-ending in the *marfû'*, **a**-ending in the *mansûb* and loss of ending in the *majzûm* :

Marfû' : يَكْتُبُ، تَكْتُبُ، أَكْتُبُ، نَكْتُبُ (yaktub-**u**, taktub-**u**, aktub-**u**, naktub-**u**).

Mansûb : لنْ يكْتُبَ، لنْ تكْتُبَ، لن أكْتُبَ، لنْ تكْتُبَ (lan yaktub-**a**, lan taktub-**a**, lan aktub-**a**, lan naktub-**a**).

Majzûm : لَمْ يكتُبْ، لم تكتُبْ، لم أكتُبْ، لم نكتُبْ (lam yaktub, lam taktub, lam aktub, lam naktub).

These are the Primary Endings (العَلاماتُ الأصليّةُ). There are Secodary Endings (العَلاماتُ الفَرْعيّةُ). These are in the following verb or verb-forms :

a) In the Five Forms (الأفعال الخَمْسَةُ) retention of the terminal **nûn** is the ending of the *marfû'*, and its omission is the ending of both the *mansûb* and *majzûm*, e.g.,

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1- *Marfû'* and *mansûb* are common both to the nouns and the verbs; while *majrûr* is peculiar to nouns and *majûm* to verbs.

Marfû' : يكتُبان، تكتبان، يكتُبونَ، تكتُبون، تكتُبِـــين (yaktubâ-**ni**, taktubâ-**ni**, yaktubû-**na**, taktubû-**na**, taktubî-**na**).

Mansûb : لنْ يكتُبا، لن تكتُبا، لن يكتبُوا، لن تكتُبوا، لن تكتُبِـــي (lan yaktubâ, lan taktubâ, lan yaktubû, lan taktubû, lan taktubî).

Majzûm : لمْ يكتبا، لم تكتبا، لم يكتُبوا، لم تكتُبوا، لم تكتُبي (lam yaktubâ, lam taktubâ, lam yaktubû, lam taktubû, lam taktubî).

b) In the *nâqis* verb the ending of the *majzûm* is the omission of the third radical which is a weak letter (See Book Two Lesson 28). Phonetically it amounts to shortening the long vowel, e.g.,

يَــتْــلُو (yatl**û**)→ لمْ يَــتْــلُ (lam yatl**u**).

يَــبْــكِي (yabk**î**) → لم يَــبْــكِ (lam yabk**i**).

يَــنْــسَى (yans**â**) → لم يَــنْــسَ (lam yans**a**).

Latent Endings (الإعرابُ التَّقديرِيُّ)

a) In the *nâqis* verbs the following ending are latent:

-The **u**-ending of the *raf'* in verbs ending in *yâ'*, *wâw* and *alif*, e.g., أَمْشِـــي 'I walk' (**amshî**), أَتْلُـــو 'I recite' (**atlû**), أَنْسَى 'I forget' (**ansâ**) for the original أَنْسَىُ، أَتْلُوُ، أَمْشِيُ.

-The **a**-ending of the *nasb* in verbs ending in *alif*, e.g., أُريدُ أنْ أنسَى 'I want to forget' (ansâ). But it appears in verbs ending in *yâ'* and *wâw*, e.g., أُريـــدُ أنْ أَمْشِـــيَ 'I want to walk' (amshiy-**a**), أُريدُ أنْ أتْلُـــوَ 'I want to recite' (atluw-**a**).

b) The *sukûn* of the *jazm* in the *muda''af* verbs, e.g., لَـــمْ أَحُـــجَّ 'I did not perform hajj'. Here أَحُـــجُّ (ahujj-**u**) drops the *dammah* after لم and becomes لم أَحُـــجّْ (ahujj). As it involves الْتِقاءُ السَّاكِنَيْنِ a *fathah* is added, so it becomes لم أَحُـــجَّ (lam ahujj-**a**). See also Book Two, Lesson 29.

✍Exercises

1) Sort out the *mu'rab* from the *mabnî*.
2) What are the primary endings in the *mudâri'* ?
3) What are the secondary endings in the Five Forms?
4) What is the *jazm*-ending in the *nâqis̱* verb?
5) What is the *raf'*-ending in the *nâqis̱* verb?
6) What is the *nas̱b*-ending in the *nâqis̱* verb ending in *alif*?
7) What is the *jazm*-ending in the *muḏa''af* verb?